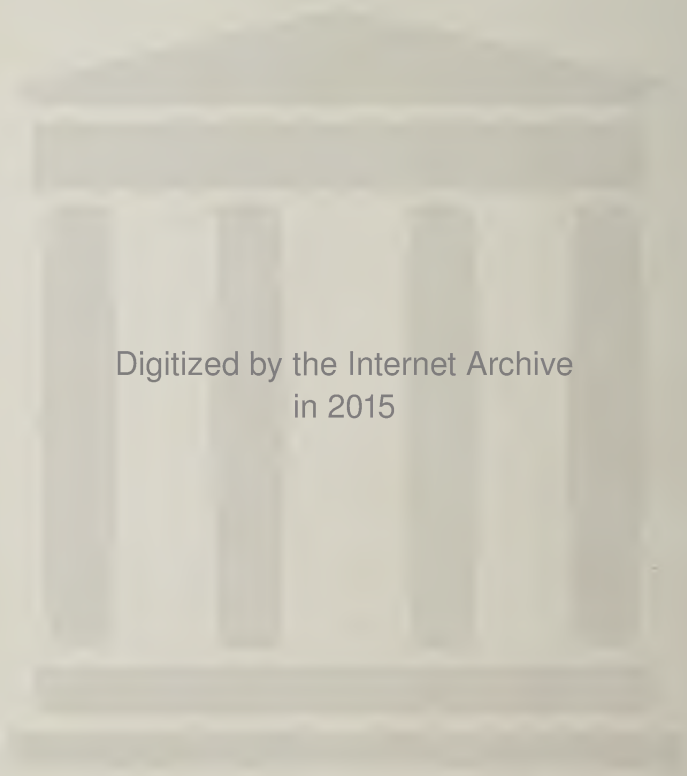








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THE

MISSIONARY MAGAZINE.



MUSSULMAN MOSQUE NEAR BERHAMPORE.

THE following notice of a peculiarly interesting fact in relation to this Moham-
medan temple, with the just and impressive reflections of which it forms the oc-
casion, has been received from one of the Missionaries of the Society, stationed
at Berhampore, in the north of India :—

“The Mussulman mosque or temple, of which the above is a representation,
is situated at a populous place called Chuna Kalee, about six miles north-east
from Berhampore. When preaching in the neighbourhood, a Missionary inquired
to whom it belonged, and a shabbily-dressed young man was pointed out as the
proprietor. The only part of his dress, seemingly worth sixpence, was a piece of
coarse red flannel carelessly thrown over his shoulders ; and even of this he was
divested when the Missionary saw him next day. Altogether he did not appear
to possess property more than sufficient to afford him a bare subsistence. The
Missionary entered into conversation with him. His father, he said, had built
the mosque, and salaried for its service a reader or expounder of the Moham-
medan ceremonies, and a crier, whose business it was to announce five times
a day to the people, the hour of prayer. Since his father's death, this poor
Mussulman youth has contributed to the support of the two functionaries thus
employed four rupees a month, that is, two shillings a week, which he constantly
pays towards the maintenance of what he conceives to be the religion of God.

“The Missionary conceives it to be his duty to endeavour to give publicity to
this interesting fact among the followers of Jesus, who generously contribute to-
wards the spread of the Gospel throughout the world ; and he accompanies it

with the preceding sketch, that they may compare their own liberality with that manifested by the poor follower of the false prophet. Shall Mussulmans excel Christians in self-denial, and devotedness to what they respectively conceive to be the cause of God? Oh, let it not be said! Mussulmans believe—at least all with whom the Missionary has conversed—that all their liberality, fastings, and prayers, cannot exempt them from the punishment of sin; that all their exertions to avoid temptation, to resist sin, to obtain the intercession of Mohammed, to live a holy life, and to secure the favour of God, will not prevent Hadjraël* from beating them at death with iron clubs until they confess their sins; after which they believe they will be sent to hell to suffer adequate punishment for their transgressions, and all their failures in duty. And yet with the prospect of enduring the pains of hell for a longer or shorter period before entering heaven, this young deluded Mussulman devotes a large part, perhaps one-fifth, of his whole property to the support of his religion. Oh, let Christians blush, who profess to believe that “there is now no condemnation to them who are in Christ Jesus,” and yet consider they have done their duty, when they have given only of their superfluities to the cause of the Redeemer, and never denied themselves a single comfort of life for the sake of those who are perishing for lack of knowledge!”

DESTITUTE CHURCH AT HANOVER STATION, BERBICE.

WHEN the Directors received the deeply distressing intelligence of the death of their devoted brethren in Berbice, the Rev. John Wray and the Rev. James Howe, it became their duty to bring the state of the churches and congregations, left destitute by these afflictive bereavements, under the notice of their brethren of the ministry in England, and to invite communications from any amongst them suitably qualified to act as successors to those honoured servants of Christ whose names have been just mentioned.

As the result of the appeal then made, the Rev. H. S. Seaborn and the Rev. James Edwards resigned their pastoral charges in this country, and went forth to break the bread of life to the flocks in Berbice, whose circumstances at that time made so strong a claim on the sympathy and self-denying compassion of the British Churches. Mr. Edwards entered into the labours of the departed Howe in June 1838, delighted with the prospects that lay before him among the affectionate, generous, docile, and pious people of Hanover. But at an early period he was grieved to find that his constitution was not adapted to the climate of the country, and that he could cherish but little hope of being able to continue there for any lengthened period. The apprehensions felt on this head were speedily confirmed, for not more than six months elapsed when, from increasing indisposition, he found that no alternative remained but that of abandoning his delightful field of labour and returning to his native country. Mr. Edwards has arrived in England and the station at Hanover is again destitute.

With respect to the general character and condition of the people, the amount of duty which would devolve on a Christian pastor labouring among them, the prospects of eminent and peculiar usefulness by which he would be encouraged to the exercise of his best and holiest energies,—on these and other points of inquiry, full and explicit information will be readily supplied, in connexion with the object of the present statement. Ministers of Christ are now earnestly invited to consider the strong claims of this destitute church and congregation on their personal devotement and consecration, and from any whom the Lord may graciously dispose to go forth on the mission of love and mercy, thus opened in his providential arrangements, the Directors will be happy to receive communications.

In justice to Mr. Edwards and their own feelings, the Directors cannot close the present appeal without bearing honourable testimony to his character as a minister of the Lord Jesus Christ; nor can they omit to declare their full conviction that nothing but the cause already stated led him to relinquish the important post in Berbice, on which he had so recently entered. This testimony is amply corroborated in the sentiments expressed with reference to Mr. Edwards by the brethren of the Berbice Mission, to whom, as well as to the people at Hanover, the Directors have rejoiced to learn he became greatly endeared during his brief stay in that country.

* The Angel of Death.

SPECIAL GENERAL MEETING OF THE LONDON MISSIONARY SOCIETY.

A PUBLIC MEETING of the members and friends of the Society, was held in Exeter Hall, on Tuesday the 4th of June, according to previous announcement, for the purpose of receiving to the protection of the Society, and the sympathy of the religious public, six Christian Refugees from the island of Madagascar.

The full and explicit statements embraced in the appended report of that meeting, with regard to the painfully interesting circumstances under which the brethren and sisters from Madagascar have reached this country, and their restless claims on all the friends of Christ, as suffering members of his body, obviate the necessity for any explanatory remarks on these topics in addition to the report itself, which will amply repay an attentive perusal. The subject is left to make its own unassisted impression on the minds of our readers, and that impression cannot fail to be of a deeply solemn and affecting kind. It will, however, receive a grateful relief from those vivid prospects of future prosperity and blessing to which the present deep sufferings of the persecuted and scattered church in Madagascar must be viewed as the undoubted harbingers.

The tone and spirit of the meeting itself were such as to form a distinct promise of better days to this now desolate country. Never have the churches, assembled in their Missionary character, more strongly exemplified than on that occasion the reality of the sympathies which unite them with their divine and exalted Head. The presence of the persecuted and the exiled, blending with the remembrance of the martyred, appeared to produce impressions which must powerfully operate, when diffused throughout the country, to bury in oblivion all sectarian differences, to bring the several divisions of the Christian army nearer and nearer to the source and centre of their strength, and, uniting them into one harmonious body, to invest it with that moral energy, that self-sacrificing spirit, which it alone needs, as an instrument in the hands of God, to bring all nations to the obedience of faith.

At the appointed hour, the Treasurer and Home Secretary, with a number of the Directors, came on the platform attended by the friends from Madagascar, who were placed on the right and left of the chair. On their appearance they were cordially greeted by the great multitude of Christian friends who had assembled to receive them, and who evidently rejoiced in the opportunity then afforded of extending to these faithful followers of the Saviour the right hand of fellowship, thus receiving them to their love, and sympathy, and protection.

The Rev. David Johns, the devoted Missionary who has brought them to this country, was also present.

Thomas Wilson, Esq., having been called to preside, part of the 80th psalm, commencing

“Hast Thou not planted with thy hands,
A lovely vine in heathen lands?”

was sung; and the Rev. John Campbell, of the Tabernacle, implored the Divine presence and blessing.

The CHAIRMAN then rose and said,—We are met on a very interesting occasion. It is to receive under the protection of the Society—and to elicit your sympathies and prayers on the behalf of these six Christian Refugees who have fled for their lives from Madagascar. We may indeed sing of mercy and judgment. These persons furnish a demonstration that the Gospel of Christ is

the power of God to salvation to every one that believeth. We find that in all countries the great point of attraction is the Cross of Christ. But we also have a proof of that Scripture which says, “Those that will live godly in Christ Jesus shall suffer persecution.” The Queen of Madagascar has determined to suppress Christianity in her dominions. She is endeavouring,

under the influence of the prince of the power of the air, to prevent the Gospel of Christ from extending in her dominions. But it is not in her power effectually to oppose the progress of the Gospel there. There is one encouraging circumstance of which you will hear more by and by; it is that the number of converts has been doubled since the persecution began. This proves that the blood of the martyrs is the seed of the Church. I have no doubt that your feelings will be greatly excited on the present occasion. When we look round and see these Christians from a foreign country, it reminds us of that passage of Scripture, "They shall come from the east and the west, from the north and the south, and shall sit down with Abraham and Isaac and Jacob in the kingdom of God." I will not detain you longer. You will hear a very interesting account of their profession of faith in Christ, of their love to him, and of the sufferings they have endured in his cause. This will be brought before you through Mr. Freeman, who was a Missionary there, and who will interpret the questions which may be put to these converts. We hope we shall have the presence and blessing of God with us, and shall have reason to say, "It was good for us to be here."

The Rev. J. J. FREEMAN then came forward and said,—In the arrangements which have been made by the Directors for conducting the business of the morning, it has devolved upon me to place before you a brief account of the present state of Madagascar, in reference to that persecution which has driven to our shores the Christian converts who are amongst us on the present occasion, and to state the circumstances connected with their escape from their own land and their arrival here. After having made this brief statement, I am to introduce the individuals to our Chairman, who will then receive them in the name of the Society, and in your presence as witnesses, and as sympathising with them in their sufferings, while at the same time we express the joy we experience in having them among us as proofs of what the grace of God has effected in that island. It may be desirable to put you in possession of the state of things in Madagascar at the moment when the persecution broke out, in order that you may more distinctly apprehend the contrast between that and the circumstances which have supervened. It is now rather more than four years since the direct persecution of the Madagash government against Christianity commenced. There had been previous indications of opposition to the ordinances of Christianity. But it was not till about that period [March 1835] that the Queen published her edict,

making the profession and the teaching of Christianity in any way a capital offence. At that time the prospects of the Mission appeared to be highly satisfactory and encouraging. There were about 5,000 children enrolled in our mission schools, and some few thousands of the natives, including a vast multitude of adults, were also, by their own voluntary application, acquiring the art of reading, so that many thousands had become capable of perusing the Holy Scriptures, which were in circulation amongst them. Two places of worship had been erected, and were well filled with native congregations. About 200 natives had submitted to the rite of Christian baptism, nearly all of whom were received into Christian fellowship. About 20 meetings for prayer were established by the natives themselves in their respective houses in various parts of the capital and the immediate vicinity. Nearly the whole volume of the Scriptures was translated, revised, printed, and put into circulation; but especially the New Testament and the book of Psalms. In these labours we were abundantly assisted by the kindness and munificence of the British and Foreign Bible Society. During this state of things the Queen published her edict, a copy of which has been circulated in this country. At the time of the suppression of Christianity, all who had made a profession of it fell under the condemnation of the severe measures of the Government. Several hundreds of officers in the army were reduced in rank, and the whole of those who had voluntarily acquired the art of reading, and attended our chapels, and especially those who had instituted voluntary prayer-meetings, were placed under penalties; so that, perhaps, from 2,000 to 3,000 natives suffered at once in consequence of the publication of that edict against Christianity. The first direct measures of persecution fell upon that eminent woman, of whom we have all heard with the deepest feelings of sympathy—Rafaravavy. She had been a convert prior to the suppression of Christianity. Previous to her conversion she was a most devoted idolater—one of the most zealous of the zealous there in sustaining the worship of idols; and it is well known that often she and her relations, in their attachment to idolatry, had sacrificed not merely the comforts and conveniences, but even the absolute necessities of life. At the moment when a meal of rice has been wanting in the house, the money required to purchase it has been actually paid for the support of idol worship. Brought under the influence of the Gospel through the medium of conversation with a native believer, the inquiry was awakened in her heart how she might escape the broad road,

walk in the narrow path, and obtain eternal life. Brought afterwards into immediate connexion with the Missionary, we have reason to believe that the heart of the savage was changed by the grace of the Holy Spirit. She then became one of the most zealous converts; she obtained one of the largest houses she could in the capital, for the purpose of instituting a prayer-meeting. We have attended there on various occasions. By her simplicity, fervour, and consistency, she became the means of inducing the regular attendance of many on the means of grace. This awakened the enmity of some around her, and three of her own servants accused her to the Government. She was charged with encouraging meetings for prayer, having the Scriptures in her possession, and keeping holy the Sabbath-day. At that time her person and property were valued, and a fine imposed to half the estimated amount. Her father, who was not a converted man, filled with indignation against the servants who had accused her, put them in irons. The moment she was released her heart cherished a burning desire to become the instrument of their conversion; she obtained a house at some distance from that in which her father lived, for the very purpose of having them immediately under her care, direction, and instruction. Her earnest and persevering efforts were devoted to effect the conversion of her accusers. She prayed with them, she wept over them, till at last they wept for themselves, and confessed, "We thought there was something in this religion, when we saw you, instead of reproaching, pitying us; and now we begin to feel in our own hearts what this religion is." There is reason to hope that two of these servants became savingly converted to God by her means. One of them has since been subjected to severe punishment for attachment to the Gospel, and she is not without hope that the whole three have become lovers of the Saviour. After this she was again accused, with several others, of continuing to read and pray; in consequence of which her house was stripped of its contents, and she herself was put in irons. Her friends were apprehended, and Rafaravavy was ordered for execution simply because she retained her profession of faith in Christ. It was declared publicly that she had been put to death, and the news reached us that she had suffered martyrdom. In the providence of God, however, it occurred that on the very night preceding the morning on which she was to have been led forth at cock-crow to be executed, an alarming fire burst out in the capital where she was prisoner. The confusion became general; the soldiers who had her under guard, and the very executioners, forgot at the moment

their duty, and the order for execution remained in suspense—not countermanded by higher authority, unless it was that of Him in whose hands are the issues of life and of death. Two or three days passed away amidst this confusion, and during that time another eminent woman uttered boldly her sentiments on behalf of Christianity. They were conveyed to the Queen, and upon her head the indignation fell. She was led forth to the place of execution, and died there a believer in Jesus, pleading with God for the conversion of her beloved country. Rafaravavy, who was then in irons, was kept in that situation for five months, unable to move a single inch day or night. Five soldiers were appointed to guard the house where she was kept, but even there the desire of converting others to God never forsook her. She seized moments for conversing with one of her guards, and there is reason to believe that her affectionate prayers and counsels became the means of turning his heart to God. After suffering this confinement, she was sold into slavery, first in a private house, but as that was not deemed a sufficient disgrace, it was ordered that she should be taken into the most public part of the capital, and there, under the eye of all her friends and relations, sold publicly into slavery. She counted it a high honour to suffer shame for the sake of Christ. But again she was found ere long attending at a meeting for prayer, and a young man was accused of having permitted her to meet at his house. That young man was apprehended. He had been one of those, and I believe the only one of the Christians, who ventured to attend the martyrdom of the first female put to death. He returned from that scene with a heart prepared to yield his life to God, if called upon to do it. He was the next martyr. He fell on the same spot. He supplicated the executioners, before the spear was plunged into his heart, to allow him a few moments to commit his soul to the hand of Christ. The very executioners, hard-hearted men as they were, granted his request. He knelt down on the spot where he was to die, lifted up his heart in prayer to God for the Queen, the Government, his fellow-countrymen, and prayed that the Gospel might spread and triumph in that land. There are usually four or five executioners, sometimes more. They were about to throw him with violence on the ground. "No," he said, "there is no occasion for that; I have no fear of dying." He calmly prostrated himself on the ground, and the spears transixed his heart. The Government then sent their officers to the wife of that young man to ascertain who the parties were that had been assembling for prayer at his house; she refused to name them.

It is said that they then threatened torture, and brought their pincers that they might pluck the flesh from the bones. Then they brought hammers, to crush the several joints of her fingers. She was next scourged, and her nails were extracted. It was more than flesh and blood could sustain, though we have reason to believe that she was a pious woman, and we know that she long concealed the names. It has since been to her a matter of grief that she divulged them. The names were carried to the Government, and the parties were brought under fresh accusations. Rafaravavy was among them, and also two young men who are here present. Six of them instantly fled from the capital, and passed about 60 miles across the country to the west, to a village where they knew there were many who loved the Saviour. They were welcomed there. A leading man in the district gave them the right hand of fellowship. "Come," he said, "to me. As long as I have food to eat you shall share it with me; as long as I am safe, you are safe." He concealed them there, and his wife, who sits by us, assisted in their concealment. The soldiers came to the house and searched for those who had fled, and especially for Rafaravavy, for she was deemed the leader of this little band whom neither threats nor spears could induce to relinquish their faith in Christ. She was in the house when the soldiers arrived, and there seemed no possibility of escape; she was concealed behind a piece of matting which the soldiers did not descry, and her life was thus preserved. The soldiers retired from the village, expecting to find her in an adjoining mountain, where it was known that she and others retired to pray. During the absence of the soldiers they were enabled to escape and find refuge in another part of the country, where they were mercifully watched over. They continued there for a few months, till information came of the arrival of the Rev. David Johns on the coast of Madagascar, in the autumn of last year. Communications were made by means of confidential friends, and as soon as they heard of his arrival they travelled by every possible means of secrecy, and arrangements were made to conduct them to the shores of Great Britain, where they might feel that they could worship God, and enjoy liberty. Mr. Johns mentioned their escape among our Christian friends at the Mauritius, and a young man there in the Queen's service, an officer in the army, went among his brother officers, and collected in one day 70*l.* sterling, towards paying the expenses of bringing them from the coast of Madagascar. Thus aided, they safely reached the Mauritius, where they found a number of their fellow-countrymen who had formerly

been in slavery in that land, and had subsequently obtained freedom; with those they mingled their prayers and thanksgivings to God. There is reason to hope that in the Mauritius some of those slaves, now freemen, have become freemen in Christ Jesus. If no other door of usefulness should open, there are one or two of these Madagash friends who are desirous of going back and labouring among their countrymen and countrywomen who are at present working to obtain a maintenance in the Mauritius. Thence they proceeded to Algoa Bay, and were kindly welcomed by the Christians of South Africa, particularly by the Hottentots. The Hottentots received them as brethren and sisters, with intense delight, but there was this difficulty—they could not understand each other's language. However, they devised a medium of intercourse. Each possessed their copies of the sacred volume. The Madagasse found a text, such a chapter, such a verse, "All one in Christ Jesus." The Hottentots turned to their Bibles and found the same chapter and the same verse—"all one in Christ Jesus;" and they mutually expressed their sentiments of love and faith towards the Lord Jesus Christ by respectively pointing to texts in the Holy Volume. The Hottentots, poor indeed as to this world's goods, but rich in faith, of their own accord, voluntarily, made a little subscription on the morning of their departure, and handed in 23*s.* as a mark of their affection to these persecuted friends. Arriving at the Cape of Good Hope, Dr. Philip received them with all his well known affection and zeal, and urged their coming to this country, that British Christians might see in them what the Gospel had done on their behalf. Thus encouraged, Mr. Johns brought them forward, and they arrived last Saturday week. They have been before the Directors of your Society, who have conversed with them, put numerous questions to them concerning their knowledge, piety, and history, and have felt themselves warranted in presenting them before you as fellow-citizens and saints—a part of the household of God. It merely remains for me to add that two of the men present have been subjected to the ordeal of the tangena. I hold in my hand the nut of a tree, the kernel of which contains poisonous qualities. It is used by the natives to ascertain what guilt attaches to persons concerning whom they have no obvious proofs of guilt. After referring to the merciful deliverance, from a dreadful death by the ordeal, which one of these young men had experienced; the general deplorable condition of Madagascar; and the extreme cruelties inflicted by the government on the people, Mr. Freeman resumed.—Since reaching this country we

have reason to believe that these, our Christian friends, have spent much of their time in fervent prayer to God. Last Tuesday morning—and I would not say these things in their presence, only that they are not familiar with our language, and know not what I am relating to you, so that I am not feeding their vanity—last Tuesday morning the two women who reside in the house of Mrs. Johns did not come down at the usual hour, and on ascertaining the cause of their detention, she found that they had consecrated that day to prayer and fasting, that God might preserve them in our midst, bless them in this visit to our land, and make them a blessing through the remnant of their days. On Saturday last the younger of the two women not coming down, Mrs. Johns listened at her door, and heard her engaged in earnest prayer to God. The substance of her expressions was this, "We see that in this country the Gospel of Christ is allowed to circulate freely. Oh that it might in our country!" What they had seen and witnessed already of the happiness of British Christians induced them to pour out their whole heart before God that Madagascar might receive such blessings too. Having related all that I need state on the present occasion, I shall have the pleasure of introducing them by name to the Chairman as the organ of the meeting. Rafaravavy is this excellent woman who was at the point of death, and in the spirit of a martyr prepared for it, but whom God has preserved to this moment. They have all adopted new names, and she has chosen the name of Mary. She has read so much of Mary in the Gospel, that she wishes to have that name herself. The second is Razafy. Her husband preserved their lives when wandering over Madagascar. He remains at the Mauritius to obtain a vessel, that he may go and visit the creeks on either side of the island, that if possible he may rescue his countrymen from destruction. This young man is Andriarománana. He has assumed the name of Simeon, because Simeon said when he took the Saviour in his arms, "Mine eyes have seen thy salvation." The next is Rásóamáka, who has taken the name of Joseph. He is a young man of eminent piety. Though he is young he has been looked up to during the persecution by all the friends in Madagascar with the utmost affection and confidence as a wise and prudent adviser. Next to him is a young man Ratsárahómba, David; he drank the tangena. The other is a youth, Andrianisa, James; whose father assisted in getting them out of the island. Whatever might be his duty as an officer of the Queen, he felt it still more his duty to aid in rescuing these Christian friends; and he also has fled for his life to Mauritius.

The Rev. J. BLACKBURN then offered up special prayer on behalf of the refugees, at the conclusion of which,

The Rev. J. ARUNDEL announced that in order that the meeting might become better acquainted with their dear friends from Madagascar, the Rev. J. J. Freeman would in the name of the meeting proceed to put to them certain questions touching their personal religion, their sufferings, and their escape from Madagascar.

The Rev. J. J. FREEMAN said—The questions I may now submit are what arise in my own mind, for which they have had no previous preparation whatever. We feel deeply anxious it should be distinctly understood that this is not an examination got up for the occasion. Mr. Freeman then put the following questions, in the Madagassee language, to Rafaravavy. Her answers, as interpreted, are subjoined:—

What are your views concerning the love of God towards our world?

God's great love has been shown towards our world in the gift of his beloved Son, who came down from heaven for the salvation of sinners.

Do you believe that you have in your heart love to God in return?

Yes, I trust that through the Holy Spirit whom God has given, I have the love of God in my heart, so that I have come to Christ: for without being drawn by that Spirit no man cometh to Christ.

What do you think of the condition of your countrymen who are not believers in our Lord Jesus Christ?

They are all dead; they neither understand, nor can they walk, and unless their hearts be changed by the Holy Spirit they cannot serve God.

What is the design for which the Gospel has been sent to them?

To proclaim to them that God said concerning his beloved Son, "This is my beloved Son, hear ye him;" and the declaration that, "Whosoever cometh to God by him shall in no wise be cast out."

What were your thoughts and feelings when accused by your servants and near to death?

It was not with me a matter of astonishment, because I recollected what the prophets and apostles had suffered. Although I did not know but that I must die, I had a hope in Christ concerning everlasting life.

Was there no resentment in your heart against those that accused you?

No, there was nothing to make me angry, but to awaken my grief for them; because what they did was without knowing God—without believing in the Saviour.

Andrianisa was next interrogated.

What was that part of the word of God

that first impressed your heart, and led you to desire to serve the Saviour?

The words that first impressed my heart and won upon me were these, "He that believeth on me shall have everlasting life;" "Him that cometh unto me I will in no wise cast out."

Should you return to your own country, is it your desire to serve God while you live?

Yes, that is my hope; not, that I have any strength of my own to do it, but trusting in the strength of God, my desire is to serve him as long as I live.

The Rev. ARTHUR TIDMAN then rose to move the first resolution:—

"That this meeting expresses its deepest sympathy with the persecuted Christians of Madagascar in the accumulated sufferings they have sustained in the cause of Christ, and rejoices in the grace of God, which has supported them in the hour of trial, and in the kind Providence which has protected, in circumstances of extreme danger, those now present; and confiding in the promises of God our Saviour, this meeting cherishes the devout assurance, that although obstacles may for a season impede the progress of his Gospel, persecution itself shall be made subservient to the extension and purity of his church, and the ultimate universal triumphs of his kingdom."

I feel, Sir, all but overwhelmed with anxiety lest I should be chargeable with uttering a word, or breathing a feeling, that would in any degree tend to lower the high elevation of feeling indulged by this assembly. I have no fear about the resolution—that has already been anticipated—anticipated in the smiles and tears of this deeply-affected audience; and it has already been enforced—enforced by speeches which we have felt to be irresistible—speeches which, though they had remained without translation, we should have understood, for they were conveyed to us in the language of mankind—the language of the heart. And it was not to the mere sympathy of our common brotherhood that our hearts yielded; no, it was the communion of the saints—the sympathy of Christ. When I look upon these persecuted disciples of our Lord Jesus Christ, I feel that, though we are islanders of Europe, and they are islanders of Africa, we have still one home; and though we differ greatly in custom, and language, and complexion, yet we have both a similitude and an identity—for we are all one in Christ the Lord. England has often been the exile's home. Dethroned monarchs and oppressed slaves have alike sought protection and safety on our shores, and never sought in vain; and long, long may our country continue to be an asylum for the outcasts of the world! To-day, however, the churches of Christ represented in these assembled thousands delight to do honour to their country's name, and delight to do honour to the faith that we profess,

by receiving with tender and generous affection these persecuted followers of the Son of God. Welcome, dear brethren, welcome, dear sisters, to this free and happy land! Live here in peace and safety! The spear that reaches you must first transfix the British lion. Welcome to our churches; welcome to our homes; welcome to our hearts! We bid you welcome in the name of Christ, your Lord and ours! I am sure that in these sentiments we yield to the influence of a spontaneous affection; but we feel that the sympathy which we cherish is also demanded by truth, honour, and consistency. Why are these wives and mothers now separated from their husbands and their little ones? Why has the lacerating scourge left traces upon the body of that Christian brother, which the grave only will efface? Why was Rafaravavy for five months confined to a dismal dungeon, surrounded by soldiers, and from hour to hour left in the anticipation that the next might be her last? Why have they all been led to renounce abundance for poverty, and honour for reproach and degradation? Why have they disowned their country's gods? Why have they incurred the hatred of their princes? Why is it that they are exiles in our midst to-day? Upon us rests the solemn responsibility. We shall not shrink from it. They do not reflect on us for the obtrusiveness of our love. Their blessing is upon us, and it is their joy that they are counted worthy to suffer for the Lord's sake. But, if a sense of duty to Christ, a feeling of compassion towards their country and their souls, lead us to perform this service, what does honour, what does justice now demand, but that we should bind up their wounds, soothe their sorrows, and with a brother's love sustain and cheer them in this the land of their exile? We are right glad to see them in the midst of us to-day. And yet I could not but rejoice when it was so distinctly made known to the assembly that they came not to Britain of their own seeking—that they came not here for the gratification of a mere curiosity. The assembly heard, that although they now breathe the air of freedom, they remember their brethren in bonds, and pray for their country that groans under a still heavier yoke. Though they are present amongst us, their hearts are in Madagascar, and amidst this new world of wonders into which they are so unexpectedly thrown, their chief attraction, even here, is the church of Christ. Though they are happy in our midst, their prayer and their desire are, soon to be gone; they wait but for the opportunity, for the voice of that Providence which has so wondrously guided and so graciously guarded them hitherto, to return to their native land—to some dis-

trict where the power of the persecuting Queen may not be felt; that there they may labour and die for the salvation of their countrymen and the glory of the Saviour. Although there is very much that is painfully interesting in the occasion of our meeting to-day, yet there is much to excite our thankfulness and joy.—Having alluded to the annual meeting of this Society, held 18 years ago, at Great Queen-street Chapel, when a native Prince of Madagascar, accompanied by several of his countrymen, was present; having adverted to what has been since accomplished for the furtherance of the Gospel in Madagascar, the thousands of people who are in a state of preparation to receive the truth, the numbers who are now firmly adhering to it, said to be nearly 200, and the extreme sufferings of the native Christians, Mr. Tidman resumed:—We have heard that three have been added to the noble army of martyrs; and how did they die? In peace, in triumph, praying, “O God, open the eyes of the Queen of Madagascar.” And shall such prayers remain unanswered? I have often wished that I had been permitted to hear a martyr’s faith and a martyr’s hope from a martyr’s lips—for there is a charm in the living voice which no books can convey; and to-day I have been permitted in effect to have this desire gratified. We have heard how she felt, what sustained her, and what were her prospects and triumphs when she expected every hour to lay down her life for the Lord Jesus Christ. Yes, and when we look on men and on women who have hazarded their lives for the sake of the Lord Jesus, we may give our our fears to the winds, and be strong in the Lord and in the power of his might. Oh, these are the blessed and the glorious rewards of our feeble and imperfect agency. It is true that we may not have the wisdom of the wise to sanction our designs, nor the wealth of the affluent, to swell our resources, nor the support of the powerful to uphold our cause; but we have that which leaves them all behind, and makes us feel as though we need not regret their loss. We have the Gospel, the glorious Gospel that can make the savage more than a man; we have the grace and power of the Holy Spirit, which can enlighten the darkest mind, and cleanse the vilest heart; and we have the promised presence of our adorable Redeemer, and he can overcome the proudest of his foes, and bear the feeblest of his saints through floods and through flames to reach the martyr’s crown. These sentiments are embodied in the resolution I read. But the resolution goes beyond this; it expresses a conviction, not only of the ultimate triumphs of the Gospel, but a deep conviction that even persecution shall ac-

celerate its prospects and augment its triumphs. This is strong language; is it true? Is this the mere inspiration of a flattering hope, or is it the enlightened result of a scriptural confidence? May it not be asked, Has not persecution often triumphed—triumphed even to the extermination of the Christian and his faith? I know that persecution has often triumphed over something that was called Christianity, but something unworthy of the name. I know that it has triumphed over ignorance, over superstition, over the dead and worthless forms of Christianity; but I have yet to learn the time and the place in which humble believers in the Son of God, with the Bible in their hand, with its truths in their heart, have gone forth clothed in the armour of righteousness, carrying the sword of the Spirit, and no other sword, and the shield of faith, and no other shield. I say I have yet to learn the date and the scene of the conflict when such Christians were not made more than conquerors through Him that loved us. After referring to the effects of persecution in various parts of Europe and the East, Mr. Tidman continued,—But I need not refer to history; it is enough for me to look to Madagascar. *There* is the proof of all we affirm and of what we believe. For sixteen years did our dear brethren labour with unremitting ardour, and at the end of sixteen years they could reckon nearly 100 souls savingly converted to Christ as the fruit of their labours. What followed? The King died; his successor became their adversary; the reading of the Scriptures was forbidden; the schools were put down; to pray to God, or to sing praises to Christ, became a crime; and what was the fruit of these toils and sufferings? You have heard, Sir, that during these four years the number of true converts was doubled. Radama, the patron of Missions, died, and God arose to plead his own cause. The Missionaries were banished, and when the shepherds were sent away, the faithful and true Shepherd took the oversight of the flock, and went about seeking to save them that were lost. They no longer heard from the lips of their pastors and teachers the glad tidings of salvation; but they had the Scriptures, and they received the Word in the power and demonstration of the Holy Ghost, and in much assurance. With these facts before me, I must renounce my understanding as well as relinquish my faith, if I could believe that God would ever suffer the cause of Christ in Madagascar to perish.

The Rev. Dr. VAUGHAN, in seconding the resolution, said—We are met to-day, as you are aware, in order that these exiles from a distant land might be commended to your protection and to your prayers. It

must be not a little delightful to you that you can look upon them not merely as exiles, but as Christians, and feel that on that ground they have strong claims on your affection and regard. They are before you, however, not merely as Christians, but as Christians in a state of suffering, enduring wrong, and enduring wrong for the cause of Jesus Christ. They are persons, therefore, who ought to have a sanctuary in the most cordial feelings of your minds. Nay, more than this, they are here to-day as your own offspring. The labours of the Society with which you are identified, have been the means, under God, of bringing them into the possession of that true life which now has existence within them. Beyond these things, they are here to-day in answer to your prayers, inasmuch as you have often implored that God would make his truth manifest, and display his power unto salvation in the heathen world. He has heard the voice of that cry; he has sent his Holy Spirit along with his word, and here you have in the midst of you to-day a communion of exiles from his regenerated church in Madagascar, in order that, whatever clouds or darkness may be floating abroad, you may not be faithless but believing. There would then in our case, were we devoid of sympathy in relation to these persons, be grounds to charge us at once with ingratitude and impiety. These are indebted to us for having heard the name of Christ—they are indebted to your labours, under the blessing of God, for having been led to make that bold profession of Christ which they have made, and which has brought upon them all their sufferings and all their wrongs. These bonds and tortures they have endured; the exile homelessness and want in which you this day see them, are among the effects that have followed—unintentionally on our part—but still have followed, as the effects of our interposition on their behalf. It is not, therefore, merely the ties that bind Christian to Christian that are brought into action here. There are others of a more tender and powerful kind to be added to these—you have to look upon them as your own spiritual offspring—to regard them as all but destroyed by the pressure of the injuries inflicted upon them because of their relationship to you. If they have lost friends in their own country, let them find that they have gained friends in another. Let them see that, if they are separated from a land dear to them by many sweet recollections, they are now connected with another to be no less endeared to them as yielding the expression of warm Christian sympathy and love. Let them ascertain that there is that in the Gospel for which they have suffered, which can give them a better country, a better

brotherhood, a better heritage, than that which they have left. When we take away a part of the pressure of the burden, by the exercise of sympathy, we augment the power of bearing that which remains. We come, therefore, upon an occasion like the present, to carry into effect the very essence of our holy religion—to rejoice with those that rejoice, and to weep with those that weep—to remember those that are in bonds, as bound with them; and them which suffer adversity, as being ourselves also in the body. We ought to be especially thankful to-day that God has not tried our faith in relation to Madagascar, as he might have done. He might have allowed all our labour and expenditure to have been incurred without any apparent good resulting from it. In the place of this, he has secured the remnant of his church that we might see some of them before us to-day. He has not suffered us to be tried above what we are able to bear. We ought at the same time to remember, that in God's dealings with his church, the darkest season is often that which precedes the brightest manifestation of his favour; and those who have been most observant of his manner of proceeding will be most persuaded of the truth of this remark. Dr. Vaughan concluded by adducing several interesting facts in illustration of the last remark, and

The resolution was put and carried.

The Rev. J. J. FREEMAN next proceeded to interrogate Ratsarahomba, to the following effect:—

Before the light of the Gospel came among your countrymen, had they any hope in death, or any knowledge of the future?

No, they had no hope in death; for they were sitting in perfect darkness; they had no knowledge of God, or the way of acceptance with him.

How may we be accepted, and pardoned, and saved?

Through that which Christ hath done we obtain the forgiveness of our sins; and through love to God we rise to the enjoyment of life and happiness; and through believing in the name of Christ we have life everlasting.

Razáfy (Sarah) was next questioned.

You have come far away from your husband, your relations, your country—you are here in a land of strangers; what are your thoughts and feelings now about those you have left behind you?

I have relations and friends there, but they know not the Lord—they know not the Saviour. It is not with me a matter of deep grief to make separation from them, if they may be brought to know the way of salvation.

Do you purpose to pray to God much,

that he would have compassion upon them and save them?

I have prayed, I wish to pray continually, that God may have compassion on my friends and relations whom I have left in that dark land; and my hope is, that on returning I may be able to seek their salvation by teaching them the knowledge of the true God.

The Rev. J. BURNET moved the second resolution:—

“That in the affecting condition of Madagascar generally, in the success with which God has been pleased to crown his Gospel in that island, and in the sufferings and sacrifices of the native Christians, this meeting, deeply sensible of the responsibility connected with their own religious advantages, and means of usefulness, recognises the most solemn obligations to enlarged personal devotedness, and pecuniary contribution, in aid of the proclamation of the message of mercy to all tribes and kindreds of the world.”

After some observations as to the claims of the Christian refugees upon the churches, and the light in which the circumstance of their being taken under the protection of the Society should be regarded, Mr. Burnet thus proceeded:—This resolution directs our attention in the first place to the affecting condition of Madagascar generally, as a ground on which to call upon you to engage in new efforts, to acknowledge increased obligation, and to make enlarged sacrifices. Now what is the affecting condition of Madagascar generally? Look at it in its physical condition. We see rising mountains, wide ravines, surrounding seas, salubrious air, and every thing calculated to call forth the admiration of those who delight in the works of God. But when we look at its moral aspect, we meet with the most affecting scenes. See a wide-spread idolatry destroying the present character and future hopes of a population of four millions of souls. See an usurped sceptre employed, as tyrants generally employ the crown which they pilfer from their rightful owners, to crush the liberties of the subject, and to destroy the profession of the Gospel of Christ. There is another source of evil,—Madagascar is filled with roving tribes and predatory warfare, and petty tyrants, wielding, in imitation of the great tyrant, the same unhallowed power, and filling the land with unparalleled violence. What a condition is this! Were we only worldly politicians, delighting in a well-ordered condition of society, we should say, let every thing be done that can relieve the population from a condition so destructive and so degrading. But when we look up, and see, as it were, the angel standing in the sun, and holding up to that bright orb the apocalyptic vision that tells us we are to preach the Gospel to every kindred, and nation, and tongue, and people; and when we turn away from this

vision to the island of Madagascar, and think of its inhabitants, as without this Gospel, or having it only in the limited measure in which it has yet pervaded that great island, we feel that our work, so far from having been accomplished, has only been begun, and that we owe it to those persons, not merely to hail them with the Christian kindness with which they have been met to-day, but to sustain them by the cool, the deliberate, the well-instructed Christian zeal that will persevere in giving them the means of going back again, with increased power, to tell the Madagasse whom they have left behind them more of that Saviour whom they themselves have found. They are your ready Missionaries; they wait for the teaching you have to communicate; they are ready to meet again the dangers they have left, and to brave new perils, in order to make new conquests for the Prince of Peace. But this resolution directs our attention, in the next place, to the success with which God has been pleased to crown his Gospel in that island. Success! some one would say, after we have found despotism triumphant, and persecution driving our converts from the shore. Success! when we have the memorials of our defeat on the right and left of the Chairman. Success! when we find both men and women calculated to be useful as teachers, useful as examples and illustrations of the power of the Gospel of Christ—when we find these driven away and located in the country whence we sent our Missionaries out, as if our testimony were flung back upon us, and as if all our efforts had been foiled. Success!—I have no doubt some would be disposed to resist this, and say, “Where is their success, when they are bringing before us the proofs that they have failed?” I am not now to dwell on the value of immortal souls. I know of no standard by which I can measure their value, just because I have no standard by which I can measure eternity. But if six immortal spirits come and give the satisfactory evidence which these have given to-day, that they have become heirs of a glorious immortality, who will tell me, when he counts up the money which has been expended, and the labours in which we have engaged, that that money, and that those labours, can for a single moment be set, not against those six, but against any one of them, in value in the sight of God, or in the sight of a Christian? We have succeeded, but we are not to measure our success by the present results. There remain in Madagascar still not only two hundred who have not bowed the knee to Baal, but I have no doubt many more of whom we have no opportunity of hearing, are, with a human timidity, waiting like those who came to Jesus by night,

until they can make an open profession of their attachment to Him in whom those six have been taught to rejoice. Success must not be measured, therefore, by what we see. Let the Scriptures, which have been circulated there, be still considered as the textbook of these and thousands more; and whilst this seed is germinating under ground, a harvest, I have no doubt, will soon bless our eyes, and so at once encourage our faith and admonish our unbelief. The resolution, however, directs our attention, in the next place, to the sufferings and sacrifices of the native Christians as another reason why we should exert ourselves to promote the great work of Missions. The sacrifices and the sufferings of brethren in Christ shall never be lost. Why have they been permitted to suffer? He who loves them, and will love them to the end, permitted them to suffer, or sufferings never would have formed part of their history or the history of their Christian profession. Why was it they were permitted to suffer? Why is a Christian at any time permitted to suffer, or called upon to make sacrifices? Are we to have a Christianity untried—a Christianity always at ease—a Christianity settled upon its lees, and clothed with all the attributes that belong to respectability? Are we to have a Christianity that never resisted unto blood, that never knew a trial; or is it the design still of the great Author of Christianity to permit the sufferings, and sacrifices, and trials of his people to constitute a part of the moral history of the power and principle of his Gospel, and to constitute a part of the evidence of its truth? What should we say to an army which had never fought, never seen an adversary, never heard the thunder of the field, never passed beyond the review ground, that had moved well on parade, but done nothing more? If an experienced foe were to assail us, trained in a thousand fields—a foe living in camps, matured in exercise, hardened in the service on which they were entering, what should we say of our own interests, were they to be committed to the untried troops to whom I have referred? But when I see Christianity coming out of trials, and not merely in the minds of the aged, the sage, and the philosophic, but in such youths as those now before you; when I see Christianity coming up in the spring time of life, and all that is dear combining to induce apostasy in the hour of danger—when I see Christianity coming out pure and unsullied from circumstances like these, and from under the threats of a cruel, oppressive, and usurping tyrant, bringing with it the testimony of a good conscience, I am then prepared to look at Christianity as tried, illustrated, confirmed, and established, and I can trust it because it has thus proved its potency. But what

may be the state of the Christians in Madagascar now? for this resolution refers to the sufferings and circumstances of the native Christians of Madagascar generally. How many are at this moment not trembling under the spear, but whose steadfastness of principle is making the hand tremble that wields it against them? How many, at this present moment, are in bonds and fetters, not appalled by the punishment, leaving that to the jailers that watch them, while they come trembling to listen to their praises at night? How many of the Christians of Madagascar may be in the midst of slavery, as well as of bonds, bearing it because it is connected with the spiritual liberty with which Christ has made them free? Let us sympathise with these, and do every thing that in us lies to send out such a flood of light as shall reach at last the dark minds of their persecutors, until their enmity shall be subdued, and they shall be constrained to take the work of Missions into their own hands. The resolution tells us, all these circumstances considered, "This meeting, deeply sensible of the responsibility connected with their own religious advantages and means of usefulness, recognises the most solemn obligations, &c." Responsibility, and the means and advantages for usefulness in connexion with the religion belonging to the character of Britons, we cannot possibly escape from. We have a responsibility, whether we vote it at this meeting or not, which must live and die with us—nay, which must go with us to the judgment seat of God and rest with us there. I do not put the question of responsibility to the meeting to see whether they will acknowledge it or not. Wherever there is a meeting of professors of Christianity in Britain, that meeting must acknowledge its responsibility to extend that Christianity, and to extend it in connexion with the advantages and means of usefulness which we possess. [Mr. Burnet next proceeded to affirm and illustrate the nature and amount of the responsibility involved in the high national position to which this country has attained under the guidance and favour of Divine Providence, and thus resumed,]—The resolution tells you further, that we are called to acknowledge our most solemn obligations to enlarged personal devotedness and pecuniary contribution in aid of the proclamation of the message of mercy to all tribes and kindreds of the world. Then here is another field, and Madagascar is for a moment left. We have to look to all the tribes and kindreds of the world; and if we are to look to north, south, east, and west, and leave that spot upon the ocean's bosom, on which we have been called to dwell to-day; and if we see the perishing myriads of the family of man rising in loud protest

against the indolence that has hitherto characterised us, and inviting our Christian zeal and interest, shall we say we will refuse to accept the invitation? Pecuniary contributions are referred to. I would say to the meeting, none need be afraid that on that subject I shall go into any thing to interfere with the feelings excited this day. But while we have acknowledged our obligations to further personal devotedness, we have at the same time acknowledged our obligations to further pecuniary contributions. Where is the evidence of personal devotedness if pecuniary contributions are withheld? We ask the man who is so devoted what he purposes to do? This Society has undertaken to raise 100,000*l.* per annum. How is this to be done? The way to raise a steady annual contribution is to follow out such a resolution, wherever it can possibly be done, by an immediate doubling of our stated contributions. I find it has been determined on in various parts of the country, and I am anxious that this great metropolis should not be the last among the thousands of Israel.

The Rev. Dr. Ross, of Kidderminster, in seconding the resolution, said—This is a glorious day; these are delightful scenes; the sounds which have reached our ears in the preceding addresses have been cheering and heart-stirring. Blessed are our eyes for what we have now seen; blessed are our ears for what we have heard. This has been a glorious day for our Lord and Master. It is in his cause we have assembled together; to contemplate his triumphs, and to cheer each other onward in this holy conflict, to the achievement of new victories. He has come amongst us in the persons of these persecuted Christians. He has shown us what he can do for them, what he can make them, how he can elevate and purify them. Now does he commit them to our care, our sympathy, and our protection. Most gladly do we receive the charge, and desire to keep it. Oh, may we be made the humble instruments of proving to them the truth of the Saviour's promises for whom they have been ready to die—the tenderness of his compassion and the greatness of his love. This is a glorious day for the church of Christ. How do such scenes as these tend to break down those petty barriers of separation which keep one party of Christians from another, and weaken their moral strength? How do we feel as if thrown back on primitive Christianity—as if brought into close contact with the first principles of divine truth—principles which cannot have full play in our bosoms without warming our hearts, ennobling our sentiments, and purifying our zeal. Look at their countenances, call to your recollection their simple tale, and oh, do you not feel as if amidst those scenes of warfare and of

strife that prevail too much amongst us, you could at once and for ever cast away the weapons of contention, and pour the oil of peace over the agitated bosom of our Christian communities? This is a glorious day for the Missionary Society. Come forward and contemplate this as the result of those operations, which were commenced amidst many fears, and have been conducted in the exercise of humble faith; but operations to which, year after year, God has given the testimony of his approbation. These are men and women that were once ignorant; they are now instructed. They once had gods made by the hands of men, before which they bowed their knee, and to which they offered up their homage; now they acknowledge no God but the three-one Jehovah, they bow before the sceptre of the King of heaven, and have the honour of being called Christians. They have been driven from home: they have come to us. They have come to us in the name of Christ—in the name of Christ we receive them. They have come to bless England. From this meeting there will go forth a power and influence, that will tell upon every Christian in these British isles. And we will carry them back by means of our prayers. We will send them back richly stored with spiritual wealth, that they may be the means of enriching and blessing those who have driven them from home. We talk confidently on this point. True, the Queen of Madagascar sways the sceptre of that island; she has forbidden the spread of Christianity; but as well may she command the sun not to shine, the tempest not to roar—as well may she plant her throne on the sandy beach and forbid the approach of the advancing tide. The seed has been cast into the earth, and God will pour out his blessing till it grows up a mighty tree and the various tribes of earth take shelter beneath its branches. Multitudes in Madagascar are in a state of persecution and slavery. We have been the unintentional cause of it, and yet we might have expected that something of this kind would have sprung out of our efforts. Others are exiled, and some have been destroyed. What then are we to do? Shall we abandon them? Shall we do nothing in order that we may participate in those triumphs which the Cross, we are assured, will yet gain there? If we spurn the thought, what must we do? What the resolution pledges us to do—we must devote ourselves with increased activity—we must give our pecuniary contributions in order that the new exigencies which have occurred may be met, and that the work which we have been the means of originating may be carried on. We have been doing something, but how little compared with what is demanded from us! We have been giving our penny or our pound. Look

at these refugees; what have they given to the cause of Christ? The wife hath given her husband. These children have given their parents. Mothers have given up their sisters. They have abandoned their country; they have left the scenes of their youth; they have stood over their own graves; they have even given up their liberty, and all for the sake of Christ. We have been talking of the sufferings of these Christians, do not let us forget the sufferings of their Master. O thou exalted Immanuel, let us never forget the travail of thy soul! We, depending on thy grace, will put forth new efforts; and labour, and pray, and deny ourselves, until upon thy head shall flourish the crown of universal empire, and at thy feet shall lie a subdued and ransomed world.

The resolution was put and agreed to.

The Rev. J. J. FREEMAN then addressed the following questions to Rásóamáka:—

Your country is now the land of martyrdom; there is the blood of the saints: there are many suffering for the sake of Christ; but will the Gospel spread?

There are sufferings, there are tribulations, in Madagascar; but the Christians there are confiding in God. God is stirring up their spirit, and I do not fear that the Gospel will spread in that country.

Can your Queen overthrow the Gospel—can she overthrow the kingdom of the Saviour in Madagascar?

No; our Queen can do no more than she is permitted of God to do. With Him rests the supreme power; she cannot hinder the progress of the Gospel.

Do you believe, from your own knowledge, that there are many in Madagascar who, amidst all tribulations, are yet persevering?

Yes, there are now to the full 170 with whom we have been in the habit of visiting and conversation, and who are, amidst all

tribulations, in the strength of God, desirous of persevering.

Andrianómanana was asked by Mr. Freeman whether he had a single word to say to the friends of Missions before him, to which he replied, "I wish, first of all, to offer thanks to God for the compassion he has shown to us, that in his mercy he put it into your hearts to send the Missionaries to us to make known the way of salvation. I feel that in addressing you I am speaking to those who have felt the love of Christ in their hearts, and while I thank you as being the means of having sent to us the message of salvation, I have one thing on behalf of myself and friends to ask of you, which is, that in your prayers to God you will remember our country; that you will plead with God for that dark land, that God may permit us to return there in due time, and to be the means of making known to our countrymen the way of salvation. Our lives are in the palm of the hand of the Almighty; we are safe under his protection, but we ask the prayers of the Christians of this land, that God may in due time restore us to that land to be a blessing there, and in return for your prayers for us, we will continue in prayer for you, that the Holy Spirit may enable you to persevere to the end."

A hymn was then sung, and the Rev. Henry Townley concluded by prayer, one of the most interesting services in which the friends of Missions have ever had the privilege to engage.

The Collection at the doors amounted to the sum of 120*l.* 3*s.* 2*d.*, which, according to the present scale of contributions in aid of the Missionary cause, and considering the efforts so recently made in connexion with the anniversary services of the Society, cannot but be regarded as affording a strong proof of the sterling character of the interest felt on this occasion.

PROPOSAL FOR SPECIAL PRAYER ON BEHALF OF MADAGASCAR.

THE Directors of the Society, tenderly sympathising with their suffering brethren, the Christians in Madagascar, and deeply commiserating the awful condition of their persecutors, passed, at their meeting at the Mission House, June 10, 1839, the following Resolution:—

"That it be recommended to the friends of the Society to hold a special season for Prayer, on behalf of Madagascar, on *the Third Monday in July, the Fifteenth day of the month*, and that the members of the Society in particular, and the churches of Christ generally, be respectfully urged to observe such season, by appropriate religious services."

In thus inviting the churches to consecrate, in this hour of deep distress and peculiar urgency, a particular season to special and united prayer, the Directors feel assured of their cordial concurrence. Leaving it to their numerous friends to make such arrangements in their respective localities as to their judgment may

appear most suitable, they respectfully suggest the desirableness, wherever it is practicable, of one meeting early in the morning, and another in the evening of the day for *public* or *social* prayer; and they trust also, that in the intercessions of the family and of the closet, the social and spiritual interests of Madagascar will have an important place. May the Spirit of grace and of supplications be poured upon the churches, and may the power of prayer prevail with God!

APPEAL ON BEHALF OF ORPHAN CHILDREN AT RAROTONGA.

THE Directors have been grieved to learn, by a communication from Mr. Buzacott, that, owing to the great mortality last year among the people of this island, more than *two hundred children* have been reduced to a state of the most helpless and pitiable orphanage. The extreme necessity, however, under which these parentless children suffer at the present time, consists not in a want of food but *clothing*, of which, it is stated, they are *utterly destitute*. This fact, so painful in itself, is rendered still more distressing by one of the effects it has produced, namely, the necessary detention of the children from the house of God, involving the loss of that religious instruction which must be regarded as far more necessary to their minds than even clothing to their bodies. Mr. Buzacott intimates his conviction, that friends in England need only to be informed of the circumstance, and that many would readily part with old garments, of little or no use to themselves, capable of being converted into dresses for the destitute orphans of Rarotonga. The Directors, therefore, make public this affecting case, in the strong hope of the desired result being realised; and as the vessel with the annual shipments to the South Seas is now on the eve of departure, it would be most necessary that friends who may form the kind intention of presenting articles of dress for the above purpose, should send them to the Mission House, Blomfield-street, on or before the 15th of this month, and not later than the 20th.

MISSIONARY CONTRIBUTIONS,

From the 1st March to 6th April. 1839, inclusive—(continued.)

<i>Middlesex.</i>	£	s.	d.		£	s.	d.		£	s.	d.
Hammersmith—				Berwick	10	0	0	Hadnall.....	6	0	9
Miss S. Griffith (D.) ...	50	0	0	North Shields	90	12	10	Wem	72	2	0
George-yd. Chapel	41	8	2	For N. Teas. W. H. Sto-				For Native Schools...	2	0	0
Ebenezer Chapel.....	5	11	0	well, E. Young, and				For N. Tea. D. Simpson	10	0	0
				A. Jack	30	0	0	Quina Brook	1	16	6
Staines	29	5	6	For Nat. Schools.....	0	10	0	Prees	9	0	0
For N. Tea. J. S. Baker	10	0	0	121. 2s. 10d.				Whitchurch	40	0	0
For Native Schools.....	5	5	0	<i>Nottinghamshire.</i>				Wollerton.....	10	0	6
44. 10s. 6d.				Nottingham, Castle-gate							
Mill Hill	17	13	11	Teachers	2	3	6	Less exps. 3l. 4s. ...	150	17	0
Totteridge and Whetstone	5	4	5	Friar-lane Association	10	3	0				
<i>Monmouthshire.</i>				Keyworth	11	13	0	Oswestry	112	0	8
Newport, Tabernacle.....	5	0	0	Sutton	6	5	6	Domgay	4	7	0
<i>Norfolk.</i>				Thorpe, Rev. C. Towns-				Less exps. 6l. 2s. 8d.	110	5	0
Harleston, Mr. B. J. Crisp,				end..... (D.)	3	0	0				
for a Boy at Beuares, to				Ditto, for So. Sea Ship	2	0	0	Shrewsbury	219	4	0
be called Henry Taylor											
Crisp	3	0	0					<i>Somersetshire.</i>			
								Lambrook	3	0	0
Legacy of late Miss A-				<i>Oxfordshire.</i>				Castle Cary	5	0	0
deline Taylor	10	0	0	Oxford (in addition to 30l.							
<i>Northamptonshire.</i>				acknowledged in Mar.)	32	9	1	Yeovil	34	1	7
Oundle	23	10	0	Somerton, Mr. J. Jordan,				For N. Tea. Enoch Knill	10	0	0
<i>Northumberland.</i>				Fees received	0	3	6	44. 1s. 7d.			
Alnwick	24	9	1	Henley-on-Thames	51	13	9	Fulwood, C. N. Welman,			
Newcastle Auxiliary—				For N. Tea. T. Rutter	10	0	0	Esq. for N. Tea. C. N.			
Subscriptions and Col-				61s. 13s. 9d.				Welman	10	0	0
lections	23	11	8	<i>Rutlandshire.</i>				Bath Aux. Soc.	285	0	0
For Tyne Dale School,				Oakham	8	0	0	A Friend, per Rev. J.			
Travancore	10	0	0					Owen	10	0	0
Anniversary Services...	65	12	0	Uppingham	45	16	6	295l.			
Ladies' Association, in-				For N. Tea. J. Green...	10	0	0	Martock	3	10	9
cluding 1l. 10s. for				55l. 16s. 6d.				Chard	21	10	3
Neyoor School.....	15	6	0	<i>Shropshire.</i>				Bristol, M. S. B.	10	0	0
Postern Chapel	16	4	1	Ludlow	9	17	3				
St. James's Chapel.....	24	10	10					<i>Staffordshire.</i>			
Melbourne-street	5	13	2	Bridgnorth	35	6	4	Tutbury, Reversionary			
Horsley	1	4	0	For N. Tea. S. Barber...	10	0	0	Legacy under the Will			
Howden Pans	1	10	0	45l. 6s. 4d.				of late F. Greasley, Esq.			
				<i>North Aux. Society—</i>				less duty	270	0	0
Less exps. 10l. 10d.	153	11	0	Clive	3	1	3				

£ s. d.		£ s. d.		£ s. d.
Bilston, per Rev. J. Mather; Messrs. J. Thompson, of Manchester, and E. B. Dimmock, of Bilston, merchants, as a thank-offering for the preservation of their vessels, during the severe gales in January...	5 0 0	Warwickshire.	Thirsk	21 0 11
North Aux. Soc.—		Birmingham, one eighth share of the residue of the Estate of the late Mrs. Lea	Less exps. 24l. 12s. 5d.	467 0 0
Burslem	13 7 0	Burton and Branston ...	Sowerby, Legacy of Mrs. E. Dunn, per Rev. A. Pickles.....	100 0 0
Cheadle	9 8 3	Warminster.....	West Riding Aux. Soc.—	
Hanley	12 5 7	Tisbury.....	Barwick in Elmet, Rev. W. H. Bathurst	4 4 0
For N. Tea. S. Newland	7 2 6	Chippenham	Bradford	91 7 8
Newcastle.....	27 0 0	Melksham	For N. Tea. T. Taylor	10 0 0
Lane-end	5 13 4	Westbury, Rev. J. S. Watson, for an Orphan at Nagercoil, to be called Mary Anna Watson ...	Hopton	85 10 6
Shelton	26 10 0	Ogbourn	For N. Tea. E. Balme	10 0 0
Less exps. 12l. 11s. 3d.	88 15 5	Codford	For Fem. Education	12 6 0
Surrey.		Bulford	For Wid. & Or. Fund	10 0 0
Leatherhead.....	3 0 0	Bradford	Halifax-square Chapel	21 6 6
Dorking	69 2 8	Trowbridge	Sion Chapel	102 4 6
Kingston	46 1 3	Westbury Lower Meeting	Harrison-road ditto..	51 9 10
For Wid. and Or. Fund	6 8 9	Yorksire.	Ovenden	4 0 0
52l. 10s.		Hull and East Riding Aux.—	Warley	3 4 2
Guildford, Ladies' Association	18 9 3	Anniversary Services, 293 16 7	Legacy of late Rev. T. Hawkins	15 12 0
Extra effort at Public Meeting	52 13 9	For N. Tea. G. Lambert, and J. Jackson.....	Huddersfield, Highfield Chapel	82 7 0
71l. 3s.		For Nat. Children, E. Kidd, W. Hyde, and S. Clark.....	For Wid. & Or. Fund	5 0 0
Richmond, in addition to 28l. 10s. paid previously	9 5 7	Subscriptions, &c.	For N. Tea. W. Cliffe, and B. Moorhouse ..	20 0 0
Clapham Soc. in aid of Missions	30 0 0	Beverley	For N. Schoolmistress Sarah Boothroyd	10 0 0
Clapham, Park-road Chapel	45 1 4	For N. Tea. R. Levert ..	For Houghton School, Quilon	20 0 0
Norwood	10 1 10	Cottingham	For N. Girls, J. Tennant, L. M. Hague, and M. A. Browne..	6 0 0
Wandsworth	48 3 1	For Native School ...	Ramsden-street, for N. Girl, Emily Atkinson	2 0 0
For N. Girl, Eliza Jane	3 0 0	Swanland	Wakefield, for N. Tea. J. D. Lorraine.....	10 0 0
51l. 3s. 1d.		Bridlington, Zion Ch..	For N. Schoolmistress S. Bruce	10 0 0
Croydon	63 3 0	Less exps. 34l. 5s. 10d.*	Less exps. 28l. 6s. 10d.	558 5 4
Hampton	19 1 0	* 300l. of this sum previously acknowledged.	Leeds Branch—	
Mitcham	35 16 0	Hull Juvenile Society ...	Salem Chapel	236 13 1
Sussex.		39 6 4	For a Nat. Boy, Eli Plint	1 10 0
Aux. Society—		Scarborough.....	For Fem. Education ..	44 11 6
Bosham.....	2 6 7	For Native Schools ...	For N. Tea. E. Parsons, and E. R. Hay	19 0 0
Bognor	2 10 0	42l. 3s.	Special Contributions for sending out more Missionaries	66 0 0
Alfriston	2 11 0	Whitby.....	Queen-street Chapel ...	44 18 1
Harting	4 13 3	For Nat. Tea. Whitby..	For Fem. Education ..	0 15 0
Newhaven	5 0 0	131l. 5s. 9d.	Special Contributions ..	6 0 0
Cuckfield	5 1 2	York Central Aux. Soc.—	Belgrave Chapel	92 13 10
Horsham	6 5 10	York	For Fem. Education ..	1 18 0
Rye	6 11 0	For N. Tea. J. Parsons ..	For Nat. Tea. R. W. Hamilton	7 5 0
Henfield	10 8 6	For Nat. Schoolmistress, Mary Parsons..	Special Contributions ..	9 10 0
Worthing	11 1 6	For Fem. Education ..	Byron-street Chapel ...	12 0 1
Hurstmonceux & Boreham	12 0 6	Borough Bridge	For Fem. Education ..	8 8 0
Petworth	14 0 6	Goole.....	Clapham	2 5 0
Arundel	35 16 4	For Earl's Chapel ...	Special Contributions ..	40 1 6
Chichester—		Great Ouseburn	George-street Chapel... ..	5 7 0
Public Meeting	2 14 0	For W. Farra's Cha. ..	Holbeck	4 4 6
West-lane	6 5 0	Green Hammerton.....	Potternewton	1 2 6
St. Martin's-square ..	27 1 1	Harrogate	Wortley.....	4 0 0
Hastings	45 4 8	For J. Ferguson Sch. ..	Public Meeting	27 4 1
Lewes	118 10 7	Howden	Do. Breakfast	17 19 6
Brighton—		For John Dyson, and Howden Wilkinson Chapels	For Wid. & Or. Fund ..	22 0 3
Tabernacle	13 2 2	For N. Tea. Howden Bruce	Less exps. 36l. 15s. 6d.*	638 10 5
North-street	94 3 9	Knaresborough	* 476l. 10d. paid before.	
Union-street	105 9 10	For Mrs. Mault's Sch. ..		
Auxiliary	47 0 9	Market Weighton		
Extra, for education of a Nat. Tea. at Bangalore, to be called Thomas Walker ...	51 10 0	For River Barn Sch. ..		
Less exps. 36l. 6s. 7d.	573 1 5	Northallerton		
		Ripon		
		Selby		

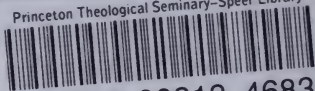
(Further Contributions unavoidably postponed.)

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